[redacted]

Must Remain in
Transcription Room

M 1068
Wednesday, November 2, 1966
Chamberlains, Berkeley Groups I &II

WAN: We have to talk a little bit about organization, not too much but some thing you have to get straight, and there has to be the responsibility on the part of some people--I mentioned the other night when we meet. Ron, it has to be carried much more and some of you are not active enough. Now maybe you cannot be, it is quite possible bhat professional work or so might prevent that, but there are a few who carry it and there ought to be many more of them. Linda, I think your resumé last night was perfectly wonderful, really very good, and I want to remember that, because I listened to the tape last night, after I got back, to see what ( ) and I checked it with the resumé. It is very good, So who is going to take resumé tonight? Yeah. Who's attendance tonight? Good. Is that now going to be regular?

Sandy: I think so, Mr. Nyland.

WAN: Yeah? Because this is a combined group, you should have two secretaries, Who is the other one?

Linda: Tina has been taking notes.

WAN: Who, Tina, yeah? O.k. Where's your notebook?

Linda: Oh, Mr. Nyland, we rotate amoung the three of us. If one can't be there then ( ).

WAN: Oh, in that way. But there has to be one for Group I and one for Group II.

Linda: O.K.

WAN: This is a combination group. You have two secretaries to take care of it. For you know the names of your people of your particular group. So you cannot rely on the other to take care of it. Whenever you have a

separate group it is all right for one person, you can rotate it, but now you have two groups. Is this all? Two groups?

Huh, isn't it a little amazing. Children, really. I don't know what your--how you understand work. I really don't understand quite why, why there is not more, let's call it enthusiasm if you want to; IS it too much? When in the beginning I announced to everybody there is something to do every evening? Yesterday you might say was a tour de force. We had new people here for an open meeting, but that is something special. But you tell me, this is Group I and Group II together? And I made a trip to come here? At a great, a t a great deal of cost, not money, I don't mean that. That it can work out to advantage as far as New York and Boston is concerned, it is all right. That is, I can arrange it in some way or other that they derive benefit from it. But it is also, and you have to consider that, I spend energy and time and rearranging certain things, which are sometimes not easy because my schedule is very busy. And here I come. Here you have an opportunity to find the answers to certain questions. I listened by the way to your tape 98 because the last one was 99 and I listened to it already; number 100was still here and I will listen to it also. Some of the things are quite deplorable, really. It sometimes cannot even have the name of a meeting. It is not correct, not ( ) you talk a great deal about certain things and let other people talk, talk, talk. And it is not good, it is not the way ( ). Sometimes your meeting are very good. And then as you know when I send you a little tape from that, I say it is fine. Almost, I would say, try to encourage you. You're not grown up, You let things simply go by the board, and here I am, why it's almost a handful. It's wrong. You've grown a great deal. The others are new people,of course, but where are they? (Someone enters(Another! When a group starts at 8 it starts at 8. Last night you cant help it because it was an

open meeting and some of the people didn't know. Gradually, based on experience, in N. Y. we have evolved certain rules and as a result, I wrote you about it and now I think you have to adhere, start to adhere to that so that there is not going to be mistakes and that there is uniformity. And I count on all of you to help each other to see that it is being done correctly. In N. Y. we close the door at 8 o'clock and no one is allowed. Sometimes an exception is made for those who have travelled two hours or so, but, because of traffic, they cannot be there. But in general they simply have to go home if they happen to be a little too late. And the result is, of course, everybody is on time. It is just a matter of a little determination on the part of you, that you consider it seriously. But when it is not serious it becomes wishy-washy and haphazard, and if you are that way in ordinary life, you are aboslutely the same in work. And you will never get anywhere with work when you do it haphazardly. Never. Either it is a good concentrated effert. If you are afraid of it, do it for two or three months and then say now I need a rest. At least during that time you can expect something. But don't do it hoping for the best and not really paying enough attention to it. You know, when the shoe fits, it fits. I am not criticizing you, really, you must know it for yourself, after all I am not building your soul, You build your own. And to the extent that you want to work, th that extent you have to show it. That kind of honesty regarding promises and things of that kind which you have made. We will help you all we can from N. Y. Resumés you can have. I give you, Patricia, to copy. By the way, Patricia, they ought to go with me to, where are you?

John: She's upstairs.

WAN: Will you tell her, they have to go with me to Seattle. If we duplicate efforts, don't do any work that you already have done in N. Y. Don't duplicate it. But that what is your responsibility here, like for instance, ~~t r a s~~ transcriptions of the tapes, now, when I am here, there is some valuable material here and there in this kind of discussion we are holding and it would be worthwhile, I don't think you utilize it enough. I think you are so far removed from exhausting all the different things that, almost like paradise, ~~s~~flow in your mouth, you know, when you open your mouth. But you don't. There is time necessary for the different things you are doing, I know that. Again I say, those that it doesn't fit, don't feel offended. So in a general way it depends on all of you if I come back. I have to change my plans a little bit, partly, partly I say you're responsible. partly ~~X X W X X X X g X X X X~~ Seattle, partly some affairs in N. Y. are responsible. I will go to Seattle now in another week, that is after the Tuesday open meeting. Wednesday morning I will go. I will be there, just a little over a week, come back again on Thursday, that Thursday evening we have a meeting, and that will be a very general meeting again in order to dot the "I's" and cross the "T's", and with that I will leave on Friday. Going back to N. Y. a little earlier than I had oringinally planned because there are certain things that have to be done there, that came up during this particular absence. That is why I say that you have to realize that when I leave is, at the present time, still a little bit too much of a one man organization and it cannot be helped because, it takes time to train and it take time also for other to dare to take responsibility, even if they are

willing. It is a long time before one actually dares to take responsibility, some form of reaction. For myself and me being exposed to Gurdjieff for several years, it has taken me a long time, before I even dared. You see Gurdjieff told me to start a group. I wouldn't do it. And it was his insistence that I should, at the time I was in France. And I came back and had the special honor of being the one and the only one nominated by Gurdjieff to have groups. So he made me do it, and that was after 20 years association with work. So you have to realize that it is not a question that you have to compare it in anyway, because we are living in a little different way and probably sometimes a little bit more concentrated, and when I say that there is material on tapes, of course there is. They have to be transcribed, they are being transcribed, I would not say all of the over 1000 that exist, maybe it is not worth it. But sooner or later, somehow or other it will come out, it will become of use, to those who wish. I said it before, it is a little bit of a legacy I would like to leave. But you have to help, because otherwise it gets too much for me, you have to help Ron, otherwise it get too much for him. Palo Alto, we will start a group as you know. Next Tuesday will be the opening gun; after that people will be on their own, with close relationship to here, and there has to be an exchange. Leadership PaloAlto will be for 4 or 5 people who can take it, by rotation every month a new one. No general manager, as it were. Not necessary yet. Judging by what kind of people we'll see what kind of color the group should have have. The question of tapes, that you can send, again would mean the condition to me that I would have to listen to it.

And every tape takes more than an hour and a half and I just don't have much time for it. You also will have in Palo Alto tapes from here, after Ron gets through with it. But many of the tapes that you get you don't listen to, and sometimes maybe if you know the resumes, you might look up a certain subject, and still I think I think you are not exhausting it at all. I'm not blaming you for it. To some extent I'm a little sad, because I think it could be different. If you take Seattle, they listen to every damned tape they get without fail. And they also have a great deal of copying work to do as you know for the ( ). And it is interesting, because they do make resumés, and they usually can find things. Well some people are a little bit more studious than others. And still, something is there, a possibillity. I won't say too much about it, we probably talk a little bit more the last evening, that I expect to be here. Well, in any event, you will now start repairing in some way or other; what can you do? How can you do work these things out? How can you really be of help to each other? What is important? What is the library? I mentioned it the other day. O. K. more books. Subjects about which you write. When you listen to a tape, make a resume. It is a small payment for listening to it. And it is very easy to do as you listen. to it. It might force you even to listen intently. So all these activities, Sunday work, not enough people; Honestly children, you don't work enough. Last time when I happened to be there, three or four. Two, thank God, from Palo Alto, even. They came. But where's the rest? It was a little uncertain, I know that because John was away, but that doesn't justify it. I know, it's in the nature of it, that if it is not fed, and if it is not poked, it will

run down. Problems, I know it, and everybody else knows it. And that if the law on Earth. But exactly because you know it, you have to do something. Now, where is Charles?

Tina: I think the problem is that Charles doesn't know. He doesn't have a phone and I don't think anybody has contacted him.

WAN: But I said it, and he surely in the beginning knew that we were going to have one every evening, and don't you think he should phone, huh, if one is interested? If you want to see the King of England you'll find out where he is going to be ( ) if you want to see him really bad. Those are wrong excuses? The reason I ask is because he talk, talk, talk, when I am not here, and some of the things are wrong, and they have to be settled. There is always a certain language for these ideas and concepts. And it has to be understood so that everybody can understand it. There is no question any further about it, otherwise you waste much too much time, all the time arguing about something that perhaps isn't so, perhaps is so. And asa general task if you wish, you can write up what is meant by self-observation. Put it in your own words. You don't have to quote Ouspensky or what you find in <u>All andEverything</u>. What is it that you mean when you say self-observation? What is meant by the law of seven? Not a long story but what is it. As principle. Law of three? How does it function? Meaning of neutralizing force, to the extend that you can explain it, in a very few words. The relationships of that kind. If you want to include the step-wise diagram, all right. Enneagram, also good. Story of man, three stories of a house, also good. But such things by this time ought to be quite fundamental, and that each person by this time should use that kind of language, and if they

don't, don't allow them to use something else. This I noted with Charles, for instance, that he would like to have...the hell he will, after all, who is he? There is enough knowledge among you to be able to tell him, no. Work is this. Now either you listen and do in accordance with it, and perhaps you could find out certain things. Or, if you have your own opinion, go somewhere else. Tell him honestly, start his own group. One must not cater too much to that kind of a Hasnamussian idea that each person can have an opinion about this kind of work. When the word objectivity is used it has a definite meaning as objectivity. There is no further interpretation possible. Some statement was made, I forgot what it was, but I think that Steve was a little bit woosy. Something about objectivity and subjectivity is the same, and that objectivity is also noticed in a subjective manner. I don't know if it was you, Steve, or not. Where are you? Maybe it was someone else. I somehow or other linked it up with you, it came from the resumé, I think. But there is only one interpretation about these things. And you have to agree on it beforehand and fight it out until you can agree. And sit down actually and work it out. No more mistatements should be allowed. And particularly when it comes to regarding newcomers, you have to have a united front among the people who are, to use the same word again, the elite (laughter) which yesterday someone who, who was it that didn't like it, huh? The friends of, who mentioned it? Ah you did, yeah, one of your friends, two friends, didn't like that I used the word "chosen people." A little prejudiced, When I explained it, that I didn't want to use the word

elite, what simply I meant was, a small group. So you see, all these kind of dogmatic stupidities, that you cannot use, as I said before, the word prayer, without getting into trouble. And of course if you want to use the word God, you're practically an outcast. Well, whatever there is, the value of work, whenever you have any particular subject that someone can make a study of, put it in the library, write up, we do that, I think I mentioned it last time I was here. We do it in N.Y., assigning certain interesting subjects to someone who wants to study up on it. And then comes back with a few books, maybe, and a report in his words, whatever it is that he has found out. I think I mentioned to you Edgar Cayce, the outfit, you know, of Virginia Beach, as you remember. Scientology was another one; on a little bit of Zen Philosophy, although that didn't get finished so much. Subudh, for instance, Things of that kind which will come up, which are on the periphery of the ideas of Gurdjieff or could at some times be interpreted in the terminology very similar to Gurdjieff's. For instance, who knows about Krishna Murti, you see I'm sure you don't. You know about him a little, you don't, perhaps know that he will give some more talks and that it might be very, very useful to find out what your opinion is, instead of haveing to go on what someone else says. I heard him in N.Y. and knowing that he is going to lecture again here in Ojai, and not having been in Ojai and heard a great deal about it, I will take a couple of days off and drive down. Who is also interested in that and can arrange it? You see this kind of activity I, when you have your little meeting with the Seattle people up in Coos Bay, it was good, everybody wrote about it, I got nice letters from you. Something that had a meaning, again

you don't do it enough. And don't tell me that you cannot do it because you have too much time to spend in making , earning a living; and sometimes, and if you want to, you can find the time. It is a matter of arranging. Putting what is important in first place, that what is not as important, let it ride. It's your affair. It's not mine. I'm only telling you about it because I think that sometimes you really, you do forget and it is worthwhile to be reminded, and that is all I want to say about it.

So, now what are questions that still are bothering you? I remember Orage when he left New York, that was the last time, he was going back to London to take up editorship of the New English Weekly. This was in '29, after he had been there for 5 or 6 years, and he started out his, it was a fairly large group at that time, he said, "all right, this is my last year; now let's go over all the different words, so at least for the last time you have a chance to hear what is meant by them." Orage had in his pocket a list of all kinds of names referring to work. And he, 6 months before he left, he went through all the words and spend enough time to discuss three or four such words every week. These are notes in existence and it is really quite remarkable of what was at that time was collected by us, and how Orage systematically went at this. And gave then, the different people the benefit of his, without any doubt, brilliant mind. But you see, we worked at that time. We really were interested, and everything was pushed in the background, because work was for us important and we met, three, four times a week sometimes. When Gurdjieff was there, of course, it was a foregone conclusion, but

Gurdjieff was Gurdjieff. We lost a lot of sleep at that time, in more ways than one. This is the kind of enthusiasm, I think, you see, that one should have. Because after all, what do we talk about? Each person's life. And we are so lethargic. Really so lazy. And sometimes we are not even willing to put the thoughts in the logical sequence, and sometimes we allow ourselves to be quite woozy and not tell to ourselves, even, what is really desired on the part of clarity. When you ask your questions, formulate them before you come. Do it when you're home. Bring them. Read them off if you like. And then the answers. Formulate them before you answer, don't just run in and build up and repeat yourself. Try to hit, if you can, almost immediately, why and where is the central point of a question. And then start to answer from there, and don't keep on repeating the same thing, what you do, what you have done, three times, four times, sometimes a little different words, without sequence, without any particular logical coherence. You have to learn this, of course, It is not that I blame you, again and again I say this. I only try to point out to you a little bit of an objective view point that I might have. And quite definitely benevolent, because it is something that, of course, I am interested in. I would like you to grow, for your own sake; so that you can remember. There will not be so many people who will remind you. You also must know that. After a few years, I die. And again and again you have to face it. What will happen? Where will you be? Who will be where? What can you do now? I wonder. You see because things are not going to continue, business as usual. I said it before, next year again I will have to spend more time in certain directions, which may curtail the possibility

even of coming here. And I may have to leave that. Sometimes you may have to depend solely on tapes, or on the notes. We are not at that point yet.

We're here now, I'm still here. Now we sit and talk. The law of seven, someone brought it up. Who was that? What is seven? Why seven? How is it applied or understood?

Try to say it very simple. That what happens in ordinary life as we see it, as we notice it with our sense organs, we call it phenomena. It is that what is a shape and a form, which is distinguishable by means of our visual organs and sometimes by touch. But they are in existence in this kind of a world which is physical. And that which is behind or beyond it, or back of it, is another kind of a world also existing, but not in the sense of the same kind of material forms and perhaps more and more in the direction of spiritual existence. But in any event, the law of seven does not apply; it is the law of three.

Now seven is made up of two triads of three, connected together as if that what is one triad connected by means of a certain bridge to another, as if when the two triads appear and they become in equilibrium with each other, they become law of seven. This is how the noumena, that is, that what is beyond or behind existence, when they become apparent in this world, they take on the law of seven. That's a very different way of saying it, of course, noumena or invisible and phenomena are visible. But the relation is that there have to be two of the triads connected in some way or other, which then because of the combination could become a Law of Seven. And this relationship, again becomes apparent, when one looks at an octave representing the Law of Seven as a whole, as a unit, in which then the Law of Three again must appear. To be more explicit, do-re-mi is a triad, sol-la-si is a triad; it is a unit when it is considered, when it wants to go

~~over the bridge~~

over the bridge fa, into the next part. And it is this kind of unity as a three unity, which will enable the total law of the Law of Seven to become three, as represented by the do-re-mi as one; fa; and sol-la-si as one. Or to shorten it a little bit, that what is in the Law of Seven is do, fa, and si-do as the cardinal points of the law of how they are connected together. And the totality as it is spread out, as it is manifested, as noumena becomes apparent to us with our ordinary sense organs, must take on a (form, four) which then for us is in balance as the two triads connected with fa like, you might call it, like saddlebags on a horse. On one side and the other, they are matching in weight, and they are kept in equilibrium because of the fa. It is man between tow worlds. It is man who has, I said it the other day in New York, it did not get on the tape because the tape ran off; a man walking with his arms outstretched to the side; he is in balance and is kept in balance. On one side are the influences which will help him exactly the same as good and evil, to represent in him that what is a force which, you might say, drags him down, or at least is directed towards again using the word negative absolute, towards the moon. And the other is that what is pointing towards His Endlessness as positive absolute. Man must constantly remain in between in order to balance the two. Fa must constantly remain in between one triad do-remmi and the other triad sol-la-si, Now what is the Law of Seven as far as the (meaning) is concerned when two triads have to be connected by the (seventh, second ?)? The totality is eight, of course, when one goes from do to do. This is what we are familiar with in music. And the stepwise change from one to the other originally was equal in

all the different parts. That was at the time when it was an Autoegocratic Law in which there was nothing else but the existence of one octave by itself without any relationship to the rest. Everything, you might say, was then in a certain state of chaos without connecting with each other, and of course, without any influence on each other. The creation now of the Universe in order to make out of the totality of such facts, you might say, a complete whole that would hold water, and that would be able because of its connection start to have a certain (meaning), made it necessary that each law became dependent on another law. And then the relationship that then started to exist in order to maintain each other had to be changed into the Trogoautoegocratic Law. That is, of the law which is represented by the Law of Seven, but this time, having a little different division so that a new law, as it were, or a new octave could enter at a certain point in order to help complete the original octave, to come from it's own do the highest do on it's higher do one octave higher. How this was accomplished is an interesting and perhaps not so easily understood why it should be on account of a certain shift in the sections that were originally equal, that now for some reason or other a certain strain had to be cause in each octave in order that the entry of another octave as the form of a force could then enable the first one, the original one to be changed again back into its normal existence of not having any particular strain on it.

That what must change according to Gurdjieff is the fifth Stopinger, it is the note sol. It is the note which is at the present time in the center of our solar system and is the first step in the new triad after man having gone through do-re-mi has been able, for some reason, or other,

to overbridge the fa. He reaches sol then because that becomes for him the center of his own existence as represented on a different kind of a scale (where) the solar system of which the sun is one. Now the change over and the shift of that what was in equal parts is toward the higher do. And the strain now is caused in making now the si-do distance half and lengthening it that what was between the mi and the sol which is then called fa becoming one and a half. Both sections now represent, that is, the si-do and the fa together with the initial do represent now a new law in the Law of Seven and then by means of that the Law of Seven became dependent on the Law of the Trinity. You see, before that there was no connection. This way, that what was phenomena is linked up with the noumena. That what is outer life is now linked up with inner life. It is the beginning of the stepping stone towards the discovery within oneself of that what is essential essence. It is the beginning of a possibility, because of the linkages now, this dependence of one law on each other that ultimately the possibliity can exist for magnetic center to come to the outside, This is the real reason of the creation.

So now when I say that the shifting has taken place in the sol-la those two notes and that the si-do has been shortened, the fa now is one and a half. It means that more force is necessary, (we try to explain that) by the existence of a shock. But the shock is now the representation on a new kind of octave which has to be connected to the original one in order to make out of allk kind of octaves a totality of something that hangs together an ( ) individually. Well it is one and a half that needs more force because outside shock,

it is usually the realization of the change of an atmosphere in which then the la is affected by the possibility from the atmosphere of certain forces to come in.

How this takes place is related to the si-do. The si-do in an octave is his inner condition, and the inner condition of tightness of being in a certain strain because the same quantity of material has now been compressed to half the size, is that what is really an inner wish in man to become ultimately free and to be able to overbridge the si and the do, and as a result being able to live in do which again means the freedom for such a man. So that the si-do happens to be overbridged now creates in itself something as an atmosphere by means of which the si-do ultimately can be undone, that is dissolved and does this by creating an atmosphere a little lower where the fa is, as if then when the fa is affected it seems like an outside shock. This outside shock is the outer condition created by the inner condition as a necessity of si-do. And again there is the Law of Three connecting do, fa, and si-do.

Now why one should take seven. As I say it is two times three plus one. One is, in this sense the neutralizer between the one force do-re-mi and the other force sol-la-si. That is why there are triads and they, as they are triads becoming one, become one fourth, one is called a positive one, the other is called a negative one., you can change it either way you like when you look at the object because it doesn't make much difference, Either you go up or down on an octave and which direction you go, that what you come to first is always positive. And then what is now fa is the neutralizer between the two. When that happens to be there at that particular

place, the totality of the Law of Octaves and the Law of Three both become one. And this is the solution, you might say, of an evolution. When that happens to take place do becomes do. That is the lower do and the higher do are telescoped into each other and then life for man is a point. That point is free from bondage. It is free from dimension. It is free from the Law of Seven. And of course, it is free from the Law of Three also.

We call them steps and they are in accordance with certain cycles or certain relationships expressed by means of numbers one seventh, two sevenths and so forth. And if we figured out, we start to divide them we get 1 4 2 8 5 7 repeat. (The second seventh that is the two sevenths, the third seventh is the four seventh, the fifth seventh the third four, the fifth of course is the five 1 4 2 8 5 7, you start with 5 7 1 4 2 8) and things like that if you know enough about arithmetic, you will figure it out. They represent steps from do to re, from re to mi, one and a half steps, as it were, past by fa, sol again one step, la one step, si and then a little bit of a step, and then we come back again to do. Why this seven? It is a sacred number. It belongs in the (total system) of numerology and I don't want to explain much about that. It is very interesting if you want to learn. And then you will see why seven recurs because many times phenomena are based on a sevenfoldment which repeats itself in sections of seven which again as sevenths, different parts connecting with each other, will yeild .9 9 9 9 9 if you know what I mean, if you know enough about fractions you can figure it out.

Why this stepwise? Again, I've said it before, progress is two-fold; it is one direction in one line, sometimes horizontally staying that way without being affected by any other force, and, at times, in that particular progress it would run dry and down if there were not the possibility of going to a higher level of being; at which time, the line that is at first horizontal is now cut by a line which comes vertical, on which line, then, progress can take place. That is without any visible progress, since we are not making any advance regarding the horizontal line, the progress is now expressed in the verticality. And the verticality means going from one level to another, or the increase of the density that is lighter and lighter up to the next step. As soon as the energy has been dissapated, the step has reached its highest value and then again the line becomes horizontal and represents then a new level of existence. 1 4 2 5 8 7 is simply an indication of that kind.

And if it is put in the enneagram, it becomes a dynamic representation of it. And that the 1 4 2 5 8 7 simply means the division of the three centers into their ordinary subdivisions. So that if I consider a physical center, then an emotional one, and an intellectual, in order to understand more the functioning of each of such centers, and in reality, that is in the phenomenal world that what is related to each other as a center, a center never being pure but constantly being affected by the other two centers, then the division becomes one of nine subcenters. And the first one at the point one, the point two, of course then, that is the total segment of the physical center becomes a physical physical, emotional physical, and intellectual physical. Again, don't let's go further than that, but the points one, two, and then three at the bottom of the triangle, four at one

side, five on the other; that the connecting lines now 1 4 2 8 5 7, I mentioned the other day, that it is overbridged at the point closest to nine. And it is never over-bridged between the four and five. It simply means that man in his emotional development is not complete. And it is impossible for him to development emotionally unless it is done with the help of either the intelledt and the physical canter. And that for--to go over from four to five which means in the enneagram that one goes over from lower emotional to a higher emotional has to be done by means of going back; 1 2, 1-2 4, four belonging to I (?) , --one, one, two, four , e ight; 1 4 2 8 5 7. One, four, two is again in the physical center. Eight is across on the other side. The enneagram is a division of man as he is in a lower center and a higher center divided by a line that runs vertically from nine on down. And that the division then between four and five, if you can visualize it, is the change over from the lower emotional to the higher emotional. And that, for that reason, one has to become aware, by means of an intellectual center, of that what is the behavior forms of the physical. Without it, that particular exercise, any, the emotional quality, to appear. Well, this is the explanation for the reason for working. But it is also the explanation of how th e Law of Seven (doubles) work and how it is connected as far as the triad is concerned with the enneagram. Again, one has to sit and think about it in front of it and see what you can digest. Otherwise the Law of Seven is not anything very special. If you want to experience it, you will see that the initial energy carries you to do, re, mi, and if there is no further supply at that particular point it simply

means back again to do. And that the usual phenomena in a development on earth is do-re-mi. If there is an outside shock, it can be supplied by a condition to which one becomes subject, and that at such a time that a new force is entering, partly because there is an inner wish which produces the atmosphere. For instance, if you play music and you play a little part and it goes do-re-mi, mi-re-do, not in the notes but in the development, you come to a point wherein you have to overbridge something and when you make a mistake you keep on repeating a mistake and it is never really quite perfect but you let it go until somehow or other a new enthusiasm is born. Many times, for instance, you may have heard it played by someone else. You may go to a concert and get inspiration from that. Whatever it may be that helps you overbridge that particular fa in development, it's quite definite that after a little while everything is going to return to it's origin unless something happens at that point in order to help you get over it. Now you are in sol-la-si and you have the same trouble. Sol-la-si is quite easy. It's on a little different plane but it is perhaps easier because there is a little bit less friction. At the same time, when you come to si, you have again a difficulty of getting through, this time it is through not overbridge, through the condensed matter between si and do. So, here again, how is that explained if you take the example of a piece of music that you play? You play it almost perfect. And there is always something that is not just right. And you're not sure of it. And, for instance, if you would have to perform it for radio or for making a record, you are always, at that point when you could make a mistake, very hesitant and perhaps you would make a mistake. This is si-do. When you once overcome that, the piece

as you play it, is complete. And then you can play it any time, doesn't make any difference because you have licked that last little bit of something which always otherwise would bother you. Check it with yourself. Whenever you have had any experience if the Law of Seven apply. If there was a point in which you were ready to give up, if by some means or other you got across it, and if you come at the end to a point that ought to be finished and it is not entirely finished. And also many times at such a point , you give it up because you are so-called too practical. And you don't want to submit to having to do a thing one hundred percent. Whenever you come to the end of giving up a hundred percent, the last one, the last distances always weigh the heaviest because there is already approaching possibility of something that in the end will prevent you from reaching the highest point because if you did everything would be over. Partly si-do is a matter of self-protection to keep the octave within its own bounds, Exactly the same as the life force in oneself will not allow to go over the si-do because it would be the danger to one's own life being lost.

The question of death, of course, as si-do is simply that at the moment when one is still alive, the body does not want to die. Even if it understands, that if it would die there would be a chance for a life force to become free. There is absolutely no desire on the part of the body itself as long as it is healthy enough that it would allow that what is now death and setting then the life force free to allow that would happen. And as a result there is constantly the shying away from the position of si-do as a danger point, not even wishing to think about the moment of death, simply assuming that that what exists will

continue always in the same ( ). Now is that enough on the Law of Seven?

Ina: It's enough to think about.

Mr. Nyland: What other points were there that you talked about, it was not clear?

"I" and "it," separation. Again, the consciousness and the unconsciousness. The consciousness only exists in "I". The unconscious can be anything you wish. In the unconscious state of "it," there is identification problem, par exeellance because each center in a personality is connected with another center and never can function freely. This I call inner identification. The outer identification reaches one by means of sense organs whenever I see certain things in life which, of course, affect me because I have an image of them on the retina of my eye, and it is translated, converted in some way or other to my brain and I recognize it as an object that exists, which I know about and I know it by name. This is the kind of thing that I must continue with my ordinary life, that ordinary life as life is worthwhile as far as earth is concerned. And there is absolutely no reason to look down on it or to say it is no good. It is good for purpose of living on earth and almost, I would say, nothing could be better because we are clever, we are used to the way we are living, we are used to the connections between centers, and there is no reason for unconscious state to disconnect them. When we disconnect them, we reduce the activity to a minimum like in the state of physical sleep. And that then, that what is experienced, if there is enough of that kind of intellect even available in one, would be a foreshadowing of the possibility of how man should be when he is conscious. And that in his

sleep, being free from all kind of things that will (affect) with the outside world, that being reduced then, as it were, from the (facts) of identification on himself, that in that state he has a certain knowledge which sometimes comes out as a dream, sometimes is the fact that he is already in a proper state for being conscious, self-conscious because his centers are not connected any longer. The difficulty of that sleeping state, physical sleep, and the so-called self-conscious state is that there is no one who can take advantage of that kind of a condition. And there is no "I".

The "I" represents in the beginning a certain form of knowledge which is acquired in a special way be a recording of facts which are so, and not different, in which then, of course, that what is a fact can stand on it's own feet and is not affected by a(certain)partiality on a wish for changing or a classification or an association or a rationalization, whatever it may be. Thet are facts that are recorded. And I call them absolute or objective because they have nothing of the ordinary subjective functionings that belong to my ordinary mind or my feeling. It is <u>not</u> always a mental process. Sometimes there is knowledge that reaches even the parts of the brain which is used for the possibility of developing that kind of a objective faculty. It might reach it by means of an intuitive process which simply bypasses the brain, runs more or less with one's feeling in the direction of becoming a knowledge without my intellect knowing anything about it. And at the same time giving for me such an assurance of knowing that I can bank practically everything on it because I know that that is as reliable as the knowledge that I get through my intellect. So when we talk about that what is necessary for the clarity of what is a method for work

and that then it has to be as knowledge applied in a certain way, it is, almost I would say, at the same time that that what I realize that has to be done with my brain in establishing a relationship towards the body is also done by means of my feeling based on the same kind of knowledge and the same kind of clarity but this time fulfilling a function of having the process procede in a dynamic way. The relationship between the mind and the body is, and can in most cases, and will stay static. Whenever the feeling comes into that as the third one, it starts the whole thing moving and it is exactly in that way, that gradually some results can be obtained.

"I" is that what is this little faculty functioning in a mental way now as a recording of certain facts which then remain as such in that particular part. The reason why "I" originally started to appear is again caused by that what is magnetic/ center, a life force in one which wants to come to the outside for its own freedom. This, you might say, pokes at the possibility of an intellectual center, trying to see if among the different functions of that intellectual center, it might be possible to have some of them, some of the functions, more or less identical with each other and closer towards a certain proximity to the possibiltiy of a conscious areal Those are the sympathetic thoughts. And they help one to help create a certain atmosphere in which this little "I" can be born in the first place and also can be maintained in the beginning when it is very small. When it now starts to grow, this "I" becomes like a unit or like an entity with its own properties. The feeding is constantly done by means of so-called impressions made conscious. That is by giving the little

"I" word to do as an exercise to observe me. And that I as ordinary body keeps on in an unconscious state and this time being observed by that what is "I" which is now growing up. "I" then becomes a functioning of a certain organ which not only observes but also which can recall, which is able to store the knowledge it has received when it is the result of the application as an understanding. And again, there are the three things in this little "I" with which when it is now mature, goes over, back again to a, as I have said many times a ( ) and then starts to prevent or change the surrounding in which it finds itself and gradually will affect the condition of the personality itself. These are the functions that one has to try to remember. And that all the time that one considers and talks about what is work and the accumulation of data about oneself, all of that is ordinary life. Now it is made up of facts which are sympathetic towards the possibility of being awake. Dependent on how much of this subjective matter will stay, on that will depend how clear the objectivity is. And for that reason, the ideas based on our experience of work, when one says "I was awake" and so forth is so varied and changes gradually into different kinds of concepts for oneself because the experience becomes purer and purer as one goes along.

I think it ought to be clear now, what is meant by "I", And you should never make the mistake anymore that, that "I" is already functioning (like) a little bit of a mental thinking machine. And that the danger, of course, always is that when it is small and that, its powers or the possibility of a ( ) will be reversed for that what is a mental function right around it and goes over into

thinking processes or conditions that have to do with ordinary mental functions.

What else is there that you want to ( )? What else are the things that are not clear?

Question: ( ) Mr. Nyland, csn I go back to what you were talking about before?

Mr. Nyland: Ja.

Question: ( ) In terms of simply visualizing the octave, is the bridge getween the mi and fa or is it fa itself?

Mr. Nyland: It is fa itself. (What) mi starts already when it has a change of direction. It is not wanting to go back to do. It has already a certain bit of aspiration to want to go over. Where exactly that point is, is difficult to say it, because it is a little bit removed from ( ) because it does not have the chance to go back to do. At the same time, it is not as yet completely in fa. And it is that half note that is there that causes the trouble because the fa is really the full note and the half one is the point at which there id yhr possibility of either of returning or continuing. So you cannot really say where it is, and if you try to see where does air come in; you see the la are the planets because the sol is, the note sol, is the sun. So there has to be room for the planets somewhere. And where earth is, it is mi. When mi turns towards the planets because the earth is the unfortunate planet, it is ( ) it is a state that is reached in the do-re-mi of which earth then as a result, Anulious, Moon, Earth, Earth must be mi as the third step. So earth, wishing now to evolve, my body wishing to be free, goes over

into the first half of the one and a half represented by fa. And I prefer to call the second two thirds fa, and the first one close to mi, a little bit mi with an (asterisk). You see, for instance, man is made up of three stories, a three storied house, Where is that, the story? Is it the floor of is it the ceiling? You see it is difficult when you try to say the ground floor. At that point, you would say, all right. But the whole first story goes up to its ceiling. Sh where is it, when you now want to introduce in an octave, air? At what point? At the floor of that story or at the ceiling? If If you want to keep it horizontal, you make a diagram of vertical lines that have to be kept horizontal, you have a very hard time making it really exact because if you make it a little too low the diagram is going to be screwy. Figure it out. You try it. I have made thousands and thousands of diagrams like that in order to see that there would have a representative figure that was horizontal and nicely symmetrical. It is almost impossible. If you satisfy one ( ) you don't satisfy the other. So that in a general way one simply says,"well, it maybe so, it may be the other," but it doesn't matter as long as the relationship is (easy). You see, it is not a case where the accuracy counts and only the accuracy based on the relativity. When a proportion is assured, I don't care at what point in the scale it is. You understand that reason? I am not interested in the absolute place where they belong as long as the relationship is correct.

Question: ( ) Also when you were speaking now of the enneagram, and you spoke of the vertical line dividing it, I believe you said the

lower centers form the higher centers.

Mr. Nyland: Man as he is, is on the right side of that line. Man as he is potentially is on the left side. When he grows up, man is represented in the diagram of his own development as folded over along the central line. It is like this ( ), and put like this, so that that what is here on the left side and that what is on the right hand is identical. But this is on a higher plane and that is on a lower plane. The relationships are the same.

Question: ( ) So the one, two, three, four will correspond to an eight, seven...

Mr. Nyland: That's right, as you know. Because the three corresponds to the six and the nine stays in the center.

Question: ( ) What are the significances of each of these points, you mentioned that 4 represents lower and 5 higher emotional.

Mr. Nyland: They are connected with the subcenters. So that when you start with 3 and you get emotional center, this is divided and not over-bridgeable because the lower center has no (connection to) the higher. That what is 4 is emotional physical, or to say it the other way since it is an emotion, it is physical emotion. What is 5, is the dividing line between emotional emotional and intellectual emotional. Again if you take these things; what is 1? Between 9 and 1 or between 1 and 2? Or is it exactly at the point 1? If it is exactly at the point 1, what happens to the space between 9 and 1? You see again, you have the same problem. And you also have that problem, when it is a dynamic one. So you have to go by the law of averages. And at a certain time, you make simply a cut, a crosscut, and you assume that that is the end. But if everything now is subject to that same law,

your relationships are accurate. All right?

Question: ( ) I'll think about it.

Mr. Nyland: Fine, we won't go further into it now. What are the practical questions you have? Because that is what I thought we are going to...

Question: (Marjorie Corbett) The conscience like two voices in one, in a person

Mr. Nyland: I don't know if there are two.

Question: (Marjorie Corbett) Well, who is the reprimander?

Mr. Nyland: Well, amybe it is the Devil and God. I think that the person wherever he is, is always subject to the two possible forces. One going up and the other going down. And that he always will remain there at the point, it is like a balance, in between a certain current which goes from left to right and another one that goes from right to left. Now his conscience when it is of acertain kind and it is divided into two, as you know the centers can be divided into half , the top half would be the upper one, the positive one; the lower half would be negative. When that what is a good voice is the upper one, the bad conscience would be thelower one. From that there is a certain discrepency between the two, and you might say, a fight between what I do upper and lower. I think it's silly. Because in the first place, I don't know the division between that what is upper and which is lower. I really wouldn't know ( ). It depends where I live and what the other people say. What is good for me may be bad for you. So I never have believed very much in that division of each center into two parts. And it becomes much worse when I say that one already exists and the other also exists. The higher center already exists in man. But, of course, when I can not use it,

it doesn't exist. For all practical purposes it doesn't exist. It doesn't help me to say that it exists. And one cannot use it, so where is it? Same with the two voices. There is gradually a possibility in one's conscience that when it acquires a little bit more, let's callit finess or flexibility or sensitivity that it will start to correspond to certain forces outside which set it in motion and on account of which it vibrates. Thjs (may) take place when the conscience itself is not covered up too much. As soon as it is covered up, no force in the whole world will make it vibrate. When it is loosened up a little bit and that what is debris is removed, then the conscience can start to function in accordance with what originally it was meant to. And when it becomes freeer and freeeer, it will start to vibrate, that is, it will have voices, in accordance with that what is a higher quality of itself. This you might call, voice of God. But if it actually is God, is inner life actually God? What are these so-called voices? (And) partly hallucinations that I am not quite sure about but I like to hear them because I do hear them, I have certain guide that will lead me out of the morass of ignorance, Because, as long as I can believe it, and it is something that can help me because it makes me do things in accordance with what I have, may be my belief, it probably has a good side. But, you see, it is not really duality . If there is a voice and another one, I have to hear it. And I become or start to play a certain function between thetwo which is far more important than the voice on one side and the voice on the other side. I digest it in me. And I as a person, at that time, become neutralizer between the voices. And in that there is born in me, as a result of either the higher of the lower going then in the direction, let's say,

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whatever was highest in quality or what was the strongest. When one does away, you see with it, which is better your left ear or your right ear. They are both there. There is always that balance. And the balance may be here and the balance may be there and there. It doesn't matter. It shifts. It shifts on account of changing of certain (senses or shifts) because in itself it changes it particular quality. Don't think too much about it. The higher, the lower it is a remnant of some kind of a religious belief. ( ) Not, that in a certain state of sensitivity or in a state in which one is free from many things of earth (one character) that then man starts to manifest certain possibilities of being of the same kind of gradation or unit as that what is above him or what is not of this earth. The more the possibility of his own magnetic center as life exist, that he can express it, the more there is the possibility that that will be heard.. Or that it, as a magnetic center, will be attracted by that what is of the same quality outside of earth. (Then) probably, at a certain time, it will create a sun in order to communicate to me (that)(it exists). But, maybe, it is a little (prophetic). I don't think there are very few people that have had a voice of conscience that has been recorded on a recorder. And that would be material (form). And it actually would be a voice. And if it exists within me it can ( ). ( ). Any other points? Yes.

Question: (Linda Adams) Mr. Nyland, you asked me to report on what I was doing on the lines of restricting my communicating.

On Monday, Monday was a very discouraging day because a person came to the house that I didn't know very well and I, and we talked and talked and didn't get over that two women chatting level. On Tuesday, on

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Monday night I was pretty discouraged by this and I made some strong statements to myself and decided that I would try the wet towel in the morning to set me on the right foot. But, it backfired, because my feet are very calloused from going barefoot and I couldn't feel the cold of the towel.

Mr. Nyland: ( ) (x water)

Linda Adams: I stood there and it wasn't cold and I thought about all these people talking about this task, and someone saying...

Mr. Nyland: Make the towel heavier because I think the water evaporated.

Linda Adams: All right, Now, in any xxxx case, the day went on ...

Mr. Nyland: O. K. It was enough to look at the towel because you remembered certain...

Linda Adams: Ya, it served i's ~~perpos~~ purpose even if it wasn't cold. I saw something when talking during the day that I could keep myself xxxx from communicating but when I xx decided that it was time to say a little something, I couldn't...it would all come out, like I wasn't strong enough to...

Mr. Nyland: If you decide to say again certain things, dedide also (that) the xxx speed at which you will (talk). That will give you the control. As soon as something is automatic, it(will be) automatic the whole way if you let it go and then it takes on the form that it always takes on. But when you set it going in the direction that it might become xxxxx automatic you keep on putting the (brakes) on. And as far as communicating is concerned, you do it (well...) slow it down. It is not at all insoluble. Perfectly good problem. Can be solved at almost any point. You can make half a sentence and stop. You can prepare the sentence before, then say it. One always has to xxx consider oneself, the

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personality with all the organs that one has, mostly in the sense organs; this, of course, the kind of an entity or a creature which is affected by that what is outside and with which it is identified. And immediately when it receives any kind of a form of energy, it starts to react to it in a certain way belonging to the education of that personality. And I think it is one of the nicest things to see that each person really has for himself always the same kind of (react...) and that determines his type. And I always, regardless of what clothes I put on, I will always react in the same way towards someone I ( )dislike. You see, a person who is stingy can be a banker (and it can be pleasnat). It doesn't change it. I do not change my tendencies when I (leave) them for whatever they are. The traits of character that have been formed and are now habits always will be with me. And the study of myself, if I sat it is a reacting creature, it certainly means, simply means that it is reacting <u>always</u> in the same way. Unless something happens, change of circumstances or my intention, that I, this time will not say what I usually sat. But when it is an habitual form of behavior my mind has no chance. So I start saying certain things to someone else, immediately I am engaged in it and I become completely identified without any possibility of stopping it. Because the words are already there, I hear my voice already in that same way and I have set it in motion and it becomes like a ( ). There is no control over it. If on the other hand, I start, and then realize that there is the possibility of that kind of control, I change the whole picture. And the controlling continue all the way. Is it still useful? As a task?

Linda Adams: Yes, the talking is; and today I tried...

Mr. Nyland: Communicating. Can you? Can you change your rhythm. Do it until Monday. And let's talk about it again. All right?

Linda Adams: All right.

Mr. Nyland: Ron, What do we have Monday? Group I or we have combination, Monday?

Ron Chamberlain: Combination.

Mr. Nyland: Godd, yes.

Bill McDonell: I want to talk about my task of running the film.

Mr. Nyland: Ah, yes.

Bill McDonell: Because every night so far I go to sleep before I get...

Mr. Nyland: How much time have we got? How much time have we got?

Answer: ( )About ten minutes.

Mr. Nyland: Ten minutes? Ten minutes. Is your recorder on too? All right, Good.

Unrolling the film is inorder to, is done in order to get a picture of myself as I have been. And since I know that it cannot be changed anymore, it can approach the possibility of becomming objective about myself. The reason why I want to do it; many times it is because I can fall asleep much easier. I don't have to count sheep. If I now can unroll a film without any blind spots or dark spots in it, it will mean that during the time that I experienced it, I was pretty much awake. And very often when there are nice blank spots that I cannot attach together and I don't know,it can be assumed that I was completely asleep. Or if I know that I have to unroll the film at the end of the day, I will now work in such a way that I will not be ashamed of myself. And that will help me to wake up. So it has many different reasons. The actual film is something that has to be started at the time when I open my eyes physically, andfrom that moment on as if the eyes were

constantly (recording) and that becomes a picture on ( ). And the unrolling has to be done at a certain speed and never should be stopped and when I cannot (patch) it from one place to another I simply let it go saying "All right, I'll catch it again (when it is inevitable). And there is nine and I know that I have lived between nine and twelve but I cannot recall it. The question of solving that particular problem is to change the speed of the unrolling. Then you have a chance that your mind can catch up with it and surely your memory is there. And there is nothing objective about it. It's only that it is approaching the possibility of becoming a little more objective to oneself because you can see yourself as an actor in that and that surrounding whatever it may be and you are familiar with it for it is your. It is good for a certain length of time and particularly when you will not allow yourself to stop and go over it. It has to contimue to be unrolled as it is until ( ). Sometimes you cannot dwell too long on it because you start to think too much. It goes over to day dreaming. You are lost, you lose even the contact with the particular film at that point because you go off on a side issue. But you must not allow yourself to do it. In the center of the picutre is all the time you. You walk, you do this , you sit, all the time, not the surrounding. One makes a mistake ( ), taking a picture of the surrounding. Do it for//.. let me know by Monday. In that way, all right?

Barry Saxe: Two questions. First, in these groups here, there's too many nice people.

Mr. Nyland: Are there too many ( )?

Barry Saxe: Too many nice people. What I mean is there doesn't seem to

be that kind of conflict/

Mr. Nyland: Barry, why don't you start to become obnoxious.

Barry Saxe: I do at times.

Mr. Nyland: That's good. ( )conflict and let them worry about it. Would you like to have some exercise (from them) given to you? I'm sure if you are obnoxious you will get them mad. Go ahead.

Barry Saxe: And two. There is no experiments being done in...

Mr. Nyland: How do you know?

Barry Saxe: No, I mean in, in, to verify the Law of Seven, I'm thinking...

Mr. Nyland: How do you know? Have you done--

Barry Saxe: Why, I'm working, and say I'm trying to out about it, that data--

Mr, Nyland: Have you done it?

Barry Saxe: No, and ah...

Mr. Nyland: How do you know the others don't do it? Do they tell you? It's none of your business. Don't worry about other people. Do what you think they ought to do. You do it first. People say, "There ought to be more friendliness, comradeship; people ought to work together." And then they withdraw in the ivory tower and you see what actually happens. Start. If you want friction, create it. If you want to verify the Law of Seven, go ahead. Verify it in your case. After you have results maybe you can talk about it, maybe you can encourage the ( ). Maybe by great surprise someone may tell you that they have verified it, but never wanted to talk about it because they thought you would not be interested. You understand such surprises?

Barry Saxe: Ya, I understand. I was thinking along another line.

Mr. Nyland: Don't worry about other people. Go ahead, you work for yourself. If you have results fine. Leave other people alone. What do you know about them. Nothing. And they won't tell you either. If they are awake, and you are not, you are not entitled to it. And if they are not awake and you are, you don't have to ask. And if they are awake and you are not they will consider it a waste of time even to discuss it(with you). A group is a group to the extent that each person can contribute whatever is their way. And then it goes up and down and sometimes one person may wish for something a little bit more. Always consider yourself a new (idea) as a group member. And if there is something to be changed or polished up then you can have a little cry that the rest of the people, it is really, so stupid. And at that time you say "Oh, of course, you're not working." When one works, one is not interested. One is interested in work on oneself. And let the rest go. All right? No more questions? If the questions are of the same kind, then there are no more. Yes, ( ).

Question: (Michael Conant): Yes, I have a question. In July, I asked you, what I was to do about the fact that when I was working while walking down the street, I might happen to look up and colors looked a little brighter and this and that and I noticed outside of myself, not a fit subject for calling it work but that none the less, A. gave me perhaps a (hey ?) that was something happening, and B. I didn't see that many bright colors and these trees, and have walks like that, that often, and I wondered if it was an unpardonable sin to look up occasionally. You said, "No, look up occasionally," but I wasn't quite sure that was what you said or not...

Mr. Nyland: (Well), I repeat it again, look up occasionally. No harm done. Jerry.

Jerry Lindsey: In between the specific times that I attempt work during the day, how can I slow my mind down?

Mr. Nyland: How can you slow what?

Jerry Lindsey: Slow my mind down from fancies, daydreams, conversations that took place...

Mr. Nyland: (By having something to do)

Jerry Lindsey: Well such as a ( ) (test) in the essay, Psychological Essays by Orage? ( ) Different things?

Mr. Nyland: Sometimes, but I don't think there is much of a chance that it will have an effect. ( ) real problem, real problem, belonging to what you are interested in. And ( ) to the part of your mind is really ( ). Usually ( ). And how does it work? By means of forming images or by means of using words, or better, to make a word which sticks in your mind. The (amount) of energy in your mind can be divided among the different parts of the mind. And when too much goes into the formulatory, to the front, (of course), start pondering. Pondering is in the back of your mind. Weighing, considering. It will require carpenter work. And then try to wake up. You will see about this particular heaviness or, you know, what your brain suffers from will be very ( ).

Jerry Lindsey: This pondering. I'm not sure how to get out of this endless running around of the mind. ( ) to ponder, how does that take place?

Mr. Nyland: It only takes place if you have concepts you want to ponder. And if they don't exist, there is again no material. You're

back again to the formulatory part of the brain. In that case you have to do something else. That is why I suggested to use your physical body and run around the block. Or stand on your head or do something unusual. It doesn't matter what it is as long as the activity takes up energy. This energy will not go into the fastness of your brain. But, as I say, many times, it is repetitious, terrible. You don't get anywhere. And then you try to get ( ) and the rest of the brain, where it is by making it do something a little different with the energy that is there either, as I say, by pondering or if it is in the exercise that I want to become aware of myself, You will see (it much less(. As soon as you start worrying about it, it will stay. That will be one of the thoughts.

Finished with that tape there? Practically? Not very much. What is it?

Question: ( ): Under what circumstances is one justified in changing the mind before an action is performed?

Mr. Nyland: Any.

Question ( ): But aren't first impressions sometimes better?

Mr. Nyland: Oh, maybe. Some people rely on it. Other people get stuck. I don't think there is a general rule. Perfect right to change ( ). But it is, thank God, not limited to women. I change my mind a hundred times a day. Sometimes ( ). All right, now, what is it today? Wednesday. Well, tomorrow, a little music, no group meeting. Friday I will probably be on my way. I'll be back again Monday, Monday evening. I have to stop over in Big Sur, otherwise I would be back here earlier. Monday evening, everybody, the whole group. Secretaries advise that

we will have a meeting. Terribly important. And that presents will be given away. Some kind of a come on. You know, two for one or t wo (for one cent tax). No, I mean it. Tell the people to come, get xxx out of their laziness. Then I would like a report on the results of last night, whatever you heard from the people you brought. I would also like a xxxxx complete list, that is again, up to who, who was taking ( ) yesterday, last night, complete list of everybody who was here, You will have to ask because a list doesn't exist. Or it is not complete. Those are the two things I would like. And when you have the list of the new people, also who brought them. It is very important. If possible the telephone number and address. Then you know, a little bit, what you can expect. We will also know it, as x far as Palo Alto is concerned, so maybe, you can profit by it. How can we hold the people when they actually express interest? If you stsrt saying A, you have to say B, ( ). You might say, it is a responsibility, that I happen to lower on your shoulders. And if you x don't like it, you shouldn't have asked me to talk. But in any event, here we are, there were enough people, some will stick, make it xx work. And work together. Write up, exchange notes. How else would one do it? Don't be critical. Good. See you tommorrow. Xxd Good night.